

The Brooklyn Jewish Center Review

May, 1950

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NEWS OF THE MONTH

WHAT IS SHAVUOT?

THE Festival of Shavuot, the Feast of Weeks, is ushered in on the eve of the sixth day of Sivan and lasts for two days (May 22-23, 1950). It is one of the three Pilgrimage Festivals (the other two are Passover and Sukkoth) on which the Jewish farmer journeyed to Jerusalem to participate in the service of the Temple.

The word "Shavuot" means "weeks," the festival occurring seven weeks after Passover. Its English name, "Pentecost," is derived from the Greek and means "50th day." In the Bible, the Festival is also called the "Hag ha-Kitzir," the Feast of Harvest, and the "Hag Habikurim," the Festival of First Fruits.

Shavuot marks an event of prime importance in the life of our people for, according to tradition, it was on Shavuot that Israel received the Torah at Mt. Sinai. The Midrash states that the souls of all Israelites, even those not yet born, were present at Mt. Sinai at the giving of the Law, so that all the generations of Israel are bound to the Torah and to each other by their participation in this great event.

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According to Talmudic legend, the Children of Israel received the Torah in this way: God approached every tribe and nation and offered them His Law, for He did not wish them to say in the future: "Had God desired to give us the Torah, we should have accepted it." But each nation, in turn, refused to accept His Law.

When God approached the children of Esau and said: "Will ye accept the Torah?" they answered Him, saying: "What is written therein?" He answered them, "Thou shouldst not kill." They all said: "Wilt Thou, perchance, take from us the blessing with which our father was blessed? For he was blessed with the words, 'By the sword shalt thou live!'" We do not want to accept the Torah."

Then God approached the children of Ishmael and said to them: "Will ye accept the Torah?" But they answered Him, saying, "What is written therein?" And He answered, "Thou shalt not steal." Then said the children of Ishmael, "Wilt Thou take from us the blessing with which our father Ishmael was blessed? Was it not promised unto him: 'His hand will be upon the possessions of every man!'" We do not want to accept the Torah."

Thus He went from nation to nation and each nation had some excuse for refusing to obey His Law. But when He came to Israel, and spoke to them, "Will ye accept the Torah?" they said to Him: "What is written therein?" He answered, "Six hundred and thirteen commandments." They said: "All the Lord hath spoken, will we do and obey." Therefore God decided to give the Law to the Children of Israel.

And as God spoke, so was it done, and Israel received the Law from Mt. Sinai.

THE BEST SECURITY

Another version is given in this legend:

Before the Lord gave the Torah to Israel he said to them "I shall give you the Torah only on condition that you give me security that will guarantee your observance of the Torah forever."

Then answered the people of Israel and said "Our Holy Ancestors Abraham, Isaac and Jacob, will stand security for us before you."

Then the Lord said to the people, "And who will stand security for your ancestors? For it is not always that there are ways that are acceptable in my eyes. No, I shall have to demand far better security than that."

Then the people of Israel said, "Our children will be security for us before you, O Lord."

And the Lord heard these words and they found favor in his eyes and he said, "This is most trustworthy and is a most acceptable guarantee in my eyes. From your children I shall demand an accounting if my Torah should become forgotten and forsaken."

Thereupon the people said, "we shall teach the Torah to our children and children's children. We shall teach it to them and repeat it to them so that they speak of it and act in this spirit so that the words of the Torah may be everlasting with them!"

The festival is initiated by the mistress of the house who lights the Yom Tov candles and recites the following blessing:

BO-RUCH A-TOH ADO-NOY ELO-HEY-NU ME-LECH HA-OLAM A-SHER KID-DISH-ANU B-MITZVO-SOV VE-TZI-VANU LE-HAD-LIK NEYR SHEL YOM TOV—"Blessed art Thou, O Lord, our God, King of the Universe, who has sanctified us by Thy commandments and has commanded us to kindle the Festival light."

BO-RUCH O-TOH ADO-NOY ELO-HEY-NU ME-LECH HA-OLAM SHE-EH-CHE-YONU VE-KI-YMONU VE-HI-GI-ONU LA-Z'MAN HA-ZEH—"Blessed art Thou, O Lord our God, King of the Universe, who has kept us in life, and has sustained us and enabled us to reach this season."

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On the Shavuot festival the Book of Ruth is read in the synagogue. Many reasons are suggested for this custom. The season described in the opening verses of Ruth is the harvest season which occurs just about the time of Shavuot. The book, which describes in such beautiful detail ancient Hebrew life at this time of year, is indeed the one fitted for this occasion. Some suggest that the Book of Ruth is read because it tells of a proselyte accepting the faith of Israel.

Shavuot, being the day upon which we received the Ten Commandments, was therefore the day on which we all, like Ruth the Proselyte, accepted the faith of Israel. Others claim that it is read because Shavuot is the anniversary of the death of King David. The Book of Ruth traces the predecessors of King David from Ruth, his ancestor.

A festive holiday spirit should pervade the home. Flowers, plants and foliage should be used to decorate one's house. These remind us not only of the agricultural aspects of the festival but also of the green foliage that covered Mt. Sinai when Israel received the Torah. Dairy dishes are prepared, and blintzes are especially popular. The custom of eating such food is attributed to the fact that the Torah is often compared to milk and honey, having the nourishment of the former and the sweetness of the latter.

A suggested table setting for Shavuot may be found on page 72 of the book, "The Jewish Home Beautiful."

—From "How to Celebrate Shavuot at Home," published by the United Synagogue of America.

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STATE DEPARTMENT DOUBLE-TALK

THE devious dealings of the State Department with the problem of Israeli-Arab relations is a prime example of diplomatic double-talk. The only thing clear about the entire record is its unclarity, the only certainty, its uncertainty, and the only result, confusion and uneasiness. These are, to be sure, harsh terms to be used in reference to an important agency in the executive branch of our government of which it would be desirable to think and speak in a complimentary fashion. Truth, however, is much more important than compliment, and the truth compels this estimate of the State Department.

It is not disputed by any protagonist of the Department that steadily and almost without interruption since the beginning of the armed truce between Israel and its Arab enemies, Great Britain has been sending large quantities of modern arms to the Arab countries. This is particularly true of Egypt and of Hashimite Jordan. The nature of the armaments delivered by Britain to these countries is of major importance. Included in the supply are jet-planes, modern high-power tanks and artillery. The British have asserted that the deliveries are made pursuant to treaties between the United Kingdom and these countries which antedate the declaration of Israeli independence. They have also claimed that the armament is designed, and is to be used, only for internal security of the two countries; that is to say, for police purposes. When the British were confronted with the obvious fact that jet planes have never before been used by

any other country for internal police regulation, the answer was the well-known diplomatic expedient of a silent shrug.

Simultaneously, the American State Department has imposed an embargo on shipments of arms to Israel from this country. This has been done in the face of constant threats on the part of highly placed Arabs that there will be a "second round" of war between Israel and the Arab States which will be provoked directly by the Arabs. It is also ominous that these prophecies have become more frequent in utterance and more emphatic in threat as the Arab supply of arms from Britain has increased.

The State Department has attempted to justify the embargo by the argument that arms cannot be diverted to Israel because they are needed to fulfill the requirements of the Atlantic Defense Pact, to which Great Britain is a partner. It needs but a moment's reflection to see how patently and almost amateurishly false this defense is. We send arms under the State Department's program to Great Britain in order to build up Britain's defense under the Atlantic Pact. The British immediately divert these arms to the Arabs. Surely, it would be more honest for the State Department to admit that to its knowledge the net effect of this roundabout transaction is that America is sending arms directly to the Arabs. Neither on the record, or geographically, or in any other manner can the Arabs be considered members of the Atlantic Defense Pact. Is it intended by the State Department that they should become

de facto, if not *de jure*, partners? If that be so, then surely America is leaning on a weak reed. The seven Arab nations, which met a total defeat at the hands of Israel (which had 1,000,000 population to oppose to their 40,000,000, and only the armament of courage and indomitable will against the British Bren guns, etc.), are an unlikely wall of defense against Russian aggression in the Near East. Indeed, if we are to learn from their previous history, they are much more a potential source of treachery and double-dealing against allies who seek to buy their loyalty. If General Allenby were alive today, his testimony would be conclusive on this subject.

Once again, the State Department is bismirching America's record of fair and honorable dealing with weak nations. It is time that the President and Congress should assert their joint authority and put an end to an episode which violates every American concept of fair play. It becomes a matter of wonder and speculation that the colonial spirit should still be so strong in the State Department as to enable Great Britain to dominate American policy solely in the interests of the foreign policy of a bankrupt empire.

—WILLIAM I. SIEGEL.

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"JUST BETWEEN OURSELVES"

"בינינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

IN PURSUIT OF JEWISH LEARNING

WE HAVE many activities in our Brooklyn Jewish Center, and I feel that we may justly be proud of the accomplishments of every department. And yet I must admit that there is one development that has given me the greatest joy and satisfaction—our Institute of Jewish Studies for Adults.

We were among the very first institutions in this country to establish such an educational activity. We have now completed the seventeenth season of studies, and I can record that Institute is continually increasing in influence, in prestige and in achievement. To this very day, whenever I look into a class, I get an indescribable thrill as I see dozens of men and women attentively following the lecture or lesson and zealously dedicating themselves to Jewish studies.

The beauty of our Institute is that it is a real Institute of Jewish Studies. It is not just a forum, where people come once in a while to listen to an address. Text book in hand, the adult students come to a classroom where readings are assigned and lessons prepared. And it lasts through the entire season—from October to the end of April. We often read of so-called Institutes or Academies of Jewish Studies which offer courses for several days or for a few weeks in the entire year, and the people are led to believe that they can become *Talmide Chachomim* while standing on one foot. Our students are made to feel that Jewish studies are so worthwhile that they deserve the expenditure of a great deal of time and effort, and, above all, of regular and continuous study.

This is the real need for American Jewry, if we hope to develop in this land a healthy, dynamic, meaningful Jewish life. What saved the Jew throughout the ages was not magnificent synagogue buildings nor elaborate charitable institutions, but his passion for Jewish learning. Torah was the inheritance of the entire congregation of Jacob. Learning was not a matter for children alone. Every Jew,

the oldest as well as the youngest, felt the need and the obligation to master Torah.

Maimonides, the great codifier of Jewish law and practice, and brilliant philosopher, stated the norm of Jewish life, when he wrote: "Every Israelite is in duty bound to study Torah, whether he is poor or rich, sound of body or in pain; whether he is young or very old, or an invalid—even if he be so poor as to be supported by public charity or forced to beg—every one is obligated to set aside specified time for Jewish study, as it is written: And thou shalt meditate therein day and night." (Hilchot Talmud Torah I.8.) And these were not just words that adorned a code; they expressed the living ideal of an entire people in all the years of their history.

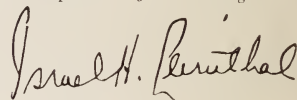
The most tragic ailment of American Jewry is the departure from that ideal. Jewish study has become the specialty of Rabbis and teachers, as if they alone have the obligation to become familiar with Jewish knowledge. The average layman has freed himself altogether from that obligation.

By means of our Institute of Jewish Studies for Adults we have aimed to restore the ideal of *Talmud Torah*—the study of Torah—to its ancient glory. About three hundred men and women enrolled in the dozen or more courses which were offered this year. That is a good record—but not good enough. We shall not be content, and we shall not rest until the vast majority of our members will realize the absolute need to devote at least an hour or two during the week for such studies.

There is a beautiful comment of the Rabbis which best summarizes this great need in Jewish life, and which I should like to see every Jew take to heart. Interpreting the words of the Psalmist: "Therefore my heart is glad, and my glory rejoiceth," the sages add: "My heart is glad, *B'sho'ob She'katanim Oskim B'Torah*, when the young are engaged in

the study of Torah; and my glory rejoiceth, *B'sho'ob She'gdolim Oskim B'Torah*, when adults are engaged in the study of Torah."

Our hearts do thrill with gladness when we see Jewish children attend Jewish schools of study. But the glory of Jewish life will best be revealed when we shall have the joy in seeing *Hagdolim*, the grownup men and women, engaged in the pursuit of Jewish learning.



Judge Proskauer's Autobiography

JUDGE Joseph M. Proskauer's "A Segment of My Life" is one of those autobiographies that fascinate you not only with the content but with the style. He tells of his fight against bigotry and of his activities as leader of the American Jewish Committee, and devotes a special chapter to his efforts at the United Nations Conference at San Francisco to secure international protection of human rights. I had the privilege of observing Judge Proskauer closely at work during the U.N. Conference at San Francisco, and I was in a position to know of the "behind-the-scenes" aid which he gave to the Jewish Agency during the days when the "partition resolution" was in danger at the United Nations. Reading his book now, I was greatly impressed with the matter-of-fact modesty with which Judge Proskauer speaks of his role in these two historic events.

—BORIS SMOLAR.

RECENT BOOKS

THE RACIAL THINKING OF RICHARD WAGNER by Dr. Leo Stein, of De Paul, University School of Music, in Chicago. Among the controversial subjects considered are the relationship of race and music; Wagner's anti-Semitism; Wagner's antagonism towards Mendelssohn. Published by the Philosophical Library, 251 pages, \$4.75.

LETTERS TO MY SON by Dagobert D. Runes, Doctor of Philosophy of the University of Vienna. In this series of letters the author has trained his mind on the problems besetting our times. Published by the Philosophical Library, 92 pages, \$2.75.

The following is an abridged version of the report of the Special Commission to Israel sent by the Rabbinical Assembly of America and consisting of Rabbi Bokser, Chairman, and Rabbis Maxwell M. Farber, Ralph Simon and Sanders Tofield.

RELIGIOUS life in Israel is a complex phenomenon and it is difficult to describe it in unitary terms. It fluctuates from militant orthodoxy that rejects the state as incompatible with the Torah to militant atheism that rejects religion as incompatible with modern life. The dominant groups in the country which have created its unique social and cultural institutions are generally unfriendly to religion. They represent the pioneering elements who are identified with the labor movement, and who drew their hostility to religion, at least in part, from conventional Marxism. It must be remembered too that the Zionism of the pioneers was a revolutionary movement, that it made its way among the youth of our people against the official Jewish communities and their religious spokesman. The culture which these people sought to create was a secular culture. Its goals on the cultural level were the revival of the Hebrew language as a medium of common discourse and the transvaluation of Jewish tradition into national terms.

In the dominant culture of Israel, the Bible is studied as national literature; the festivals are observed as nature celebrations or as national demonstrations; and the customs and ceremonies of Jewish life are continued as group folkways which were only of historical or national interest. There is a tendency to disparage the cultural creations of the diaspora, which includes the entire range of post-Biblical literature. Interest resumes again in the writers of the Zionist renaissance. A good illustration of the process of cultural transvaluation is afforded us in the emendations made in Israel of two well-known rabbinic texts. *Mi Yemalel geburot adonay yashmia kol tchilote* has become *mi yemalel geburot yisrael yashmia kol tchilote*. The traditional text extols the ineffable greatness of God. In its changed version it extols the greatness of Israel. Similarly, *Yisrael, kudsho herib bu vcorayto had bu* has become *Yisrael vcoraito had bu*. The tra-

American Commission Finds Dominant Groups in Israel "Unfriendly" to Religion

RELIGION IN ISRAEL

By RABBI BEN ZION BOKSER

ditional text proclaims the indissoluble bond between God, Torah and Israel. The changed version has dissolved the bond by dropping God from the trilogy. It is interesting to note that Hebraic circles in America are using the changed version of these texts.

The group which is most militant in its hostility to religion is the Mapam. Desperately eager to defend their Marxist orthodoxy, they are articulate in their opposition to religion as an idea and as a social institution. The Kibbutzim which their members have built fly the red flag. Their deputies in the Knesset have fought against the influence of religion in the state. They refer to the rabbinate as *Kemurah*, thus applying the old prophetic epithet originally directed at the pagan priests to the religious leaders of Judaism. It was in deference to them that the declaration of Israeli independence omitted all inferences to God. The concluding phrase which speaks of faith in the *Zur Israel* was a compromise, adopted because it is ambiguous. The Rock of Israel metaphorically referred to God in whom Israel saw itself impregnably secure. The spokesman of the Mapam have accepted it because it can, after all, be applied to anything in which one visualizes one's source of security. It was the apprehension of an embarrassing demonstration of protest from Mapam deputies, that led the leaders of the Knesset to omit an opening prayer for its sessions.

The right wings of the labor movement is less outspoken in its hostility to religion. Indeed, as partners with the Religious Bloc in the government they supported in the Knesset a program offering various forms of recognition and support to religious institutions. But the sector of life in the country which they dominate—and it is large—reveals a negative attitude to religion. I was impressed with this fact while visiting Kiryat Anavim, one of the oldest Kibbutzim near Jerusalem, and associated with the right wing labor movement. A spokesman described to me the fine cultural life of the community. He described the effort to maintain continuity with the

past. The Sabbath is the official rest day and its commemoration takes on a rich festive quality. But there is no worship. He described the other holidays, and the colorful ceremonies by which they are remembered on a national rather than a religious level. I asked him what they had done with the New Year or the Day of Atonement. These days carry the Jewish vision to its highest universal scope. They address the individual person as a person, as a child of God. They are not commemorations of events in nature's cycle of seasons or of the nation's vicissitudes in history. "Nothing," he replied. Those days are not officially commemorated. Individuals who feel the pull of old memories may go off into private corners to cultivate an ancient tune. Some may fast on the Day of Atonement. The Kibbutz generally omits work assignments then but life flows along in the usual drab routines otherwise. The fate of these great days with their stirring call to the human soul is a symbol of a general spiritual impoverishment in Israeli culture.

The labor movement in Israel is the dominant factor in the social and cultural life of the country. But as to the attitude toward religion it is not confined to any one circle. It transcends political frontiers. At Nizanim, a small settlement on the road to Beer-Sheba, there is a children's village under the auspices of the general Zionists. When I visited there I was shown through its various installations. The director talked with enthusiasm of the great work being done to mold these mostly orphaned children from diverse parts of the world into proud citizens of Israel. The kitchen, the school, the play areas were fine. I asked for the synagogue. There was none. Prayer is not part of the life of those children. These children are being restored to citizenship in Israel, but they are being alienated from their origins in Judaism.

It is striking that piety is being regarded in Israel as old-fashioned and one

is ashamed of it. A young girl who came down on the bus with me from Afula to Tel-Aviv spoke to me of her interests and loyalties. I questioned her about her religious attitudes. It appeared that she did feel drawn toward religious ceremonies. Her father does not fast on Yom Kippur, but she does. Her father does not go to synagogue, even on the High Holidays, but she goes on Kol Nidre night, and feels deeply stirred by the service. "Then you are really religious," I said to her. She rejected the characterization indignantly, as an insult. "I, a sabra, am religious? Preposterous!" she replied with much feeling.

Is there a force to challenge the secularization of Jewish culture? There is, but it is generally very feeble and ineffectual. The most militant religious group in the country is the little band of die-hards known as the Neture Karta. They might be described as the Israeli equivalent of our American Council for Judaism. The Jew for them is a religious person solely; and a Jewish state that involves compromises with ritual law is an abomination. The disregard of the Sabbath in the army and many branches of the civil service, the military service of women, the secular elements in current school curriculum, and the avowed rejection of religion by many functionaries of the state has convinced them that the state is evil, and they are its enemies. They issued proclamations against participation in elections to the Knesset; the anniversary of the establishment of statehood they have proclaimed as a fast day; they have excommunicated the schools of the Agudat Yisrael because they are within the government sponsored systems of schools; the chief rabbis are for them stooges who sold their souls to the government, betrayers of the Torah; during the siege of Jerusalem they favored capitulation to the Arab legion, and now they favor the Internationalization of Jerusalem. There are reports that they are negotiating with Abdullah to permit them to settle in Jordan. They are probably right—an Arab feudal society would permit them to retain their peculiar way more or less undisturbed, while the Jewish state with its fast tempo, its dynamism and sweep, is beating down their walls and threatens to carry them toward the main streams of development in the

country. Their numbers have been variously estimated. They probably do not exceed several hundred, but they have a larger group of fellow-travellers who share many of their convictions.

The Neture Karta are extremists, even by Israeli standards. The preponderant numbers of the religious community in Israel have been loyal supporters of the state, and they have paid their due share in the struggle for its creation. Yet we may say that they are equally out of touch with the realities amidst which they are privileged to live. The synagogues stand apart from the world, and

seem irrelevant to it. The experience of worship in some of those synagogues is intense, ecstatic, but no word is spoken there to indicate the relevance of our tradition as a source of guidance for our time. There is not one synagogue in Jerusalem where a sermon is included as a normal part of the service. Indeed these synagogues have no official rabbis whose principal concern is the development of the spiritual life of his people. The rabbis have a kind of ambiguous position. Attached to the Kehilla, they busy themselves with various ritual matters, but have no specific jurisdiction over any one synagogue. They attend as ordi-

NEW ISRAELI TAX LAW BENEFITS INVESTORS

LIBERAL tax benefits have been granted investors in approved enterprises in Israel as a result of the passage of the new Investment Law.

Here is how the tax provisions will benefit American investors.

An individual who invests in Israel now pays no more than 25% in income taxes on his earnings from approved enterprises in Israel during the next five years. This is in contrast to the usual income taxes, which reach 75%. The maximum 25% rate is the lowest in the world among industrial states, especially for middle and high incomes, and is substantially lower than in the United States for such incomes.

Under U. S. law American investors, in paying their U. S. tax, may take credit for income taxes they have paid in Israel (although not for other Israel taxes). While credit is allowed by the U. S. Government to an American taxpayer for taxes paid on his income earned in Israel, the credit may not exceed the U. S. tax due on this income. Since the 25% income tax is the new maximum for approved enterprises in Israel, and since most American investors are in higher rate brackets than 25%, they will normally obtain full credit for income tax paid in Israel.

Non-resident corporations similarly are given tax relief by the new investment law. The law provides that non-resident corporations may receive refunds of the taxes they pay in Israel which are in excess of amounts allowed as tax credits in their home countries.

This is how it works. In Israel there is a total tax on corporation net profits of 50%, in contrast to a maximum of 38% in the United States. The non-resident corporation can claim credit for the Israel tax when filing its U. S. tax return. Because Israel corporation taxes generally are higher than American corporation taxes, the American corporation will usually find that its credit for the Israel tax will offset its entire American tax. Then a refund can be secured in Israel on the amount paid there in excess of the United States tax credit allowance.

For instance, if an American corporation is taxed \$1,200 in Israel, and is only allowed a tax credit of \$1,100 in the U. S., it may apply for a \$100 refund from the Israel tax collector.

The new law has gone even further in granting accelerated depreciation allowances for approved enterprises. Double depreciation rates will be allowed for the first three years and a 50% excess rate for two additional years. This new rate of amortization permits new investors to write off for income tax purposes up to 60% of the original investment in three years and the entire investment in about five years, depending on the type of assets being depreciated.

The amortization rates are substantially higher than similar allowances for tax purposes in the United States and the United Kingdom. In other words, corporations whose investments consist of large fixed assets can now write off for tax purposes a substantial sum, thus reducing the profit base for taxes.

nary worshippers. The women are, of course, relegated to a gallery, far away from the possible view of the men. At one state occasion, the cabinet was to attend a service in the leading synagogue in Tel-Aviv, but the authorities refused to permit Mrs. Meyerson to sit with her colleagues. She was to go to the gallery upstairs; she did not attend. The synagogues are generally housed in drab surroundings; decorum is poor. They are usually small affairs, organized on the basis of the home communities from which each group of worshippers derives. These synagogues have no concern with education, youth work or social welfare. These are largely in the hands of the political parties. Even the educational institutions and the youth organizations which are avowedly religious in character stand under the jurisdiction of the political parties, the parties of the Religious Bloc. The synagogues and the rabbinate as such have nothing to do with it.

How do the spokesmen for religion in Israel visualize their task in the face of the strong secular forces that are shaping the character of the new state? They seem to feel that they can protect their cause through political organization. By controlling enough votes in the Knesset they seem to feel they will be able to promulgate laws in support of Torah. Thus, as members of the coalition which now runs the country they have won certain important concessions for religion. Civil marriage has been declared illegal. In Jerusalem and Tel-Aviv the buses do not run on the Sabbath as a matter of law. The state contributes one-third of the budget of local religious communities. A separate religious school system exists for parents who desire that kind of education for their children. Religious units have been established in the armed forces of the country. Religious courts are competent to deal with matters affecting personal status, such as divorce and inheritance. •

The authority administering the religious functions of the state, as far as the Jewish community is concerned, is somewhat ambiguous. There is the Minister of Religions who is a member of the Cabinet, and there is also the office of the Chief Rabbi, and their jurisdiction occasionally overlaps. In practice, the Chief

Rabbi seems to be more powerful. He authorizes those who are eligible to officiate at marriages. Ordination in itself from a recognized rabbinical school in the diaspora or in Israel would not in itself offer one that privilege.

The reduction of religion to a question of party politics has had and will continue to have some very detrimental consequences for the cause of religion. It has deepened the antagonism of the non-religious elements against it. The people in Israel are highly sensitive and intelligent, and they will not be won back to religion through state action. If they are to be reached at all, it would have to be through a continued restatement of the vitality of the religious idea and its continuing relevance for our time. It is one thing to expect the state to show respect, in its official actions, for the sanctities of Judaism. It is quite another thing to depend on it to legislate for religious observance. As for the policy of segregating the religious elements into separate schools and separate army units, it is a purely defensive measure. It creates a kind of religious ghetto. It may shelter a small group from the challenging influences of the world, but it relegates the country as a whole, to the forces of secularism. The policy of the present religious leadership in Israel makes the cause of religion extremely vulnerable. If tomorrow, for instance, the *Mapam* and *Mapai* heal their breach and a united labor movement takes over the government the entire basis on which the defenders of the faith are presently proceeding would be undermined.

What then are the forces at work on the positive side of the ledger in the struggle for religion in Israel? A number of factors are clearly discernible. The coming to Israel of many of the parents of these living on the Kibbutzim, and their settlement close to their children has exerted a deep influence in favor of religion. Many of these elders are religious. The Kibbutzim have usually assigned a special area to these people; and they have arranged for them a place of worship and a separate kitchen where Kashrut is kept. In their homes they normally follow the rituals of home observance. Thus a religious life of some kind has been injected into the very midst of most of the Kibbutzim and it is having its effect especially on the grandchildren to whom these

things often seem colorful, and have a strange beauty and interest that fascinates them. The trend of immigration which is transforming the face of the new state is working in favor of religion. The oriental countries are today furnishing the principal source of new immigrants, and these are a deeply religious people. Unfortunately, their religion, like their culture generally is backward. They are moreover with little influence on the country, and at least for a long time they will be passive factors in the country's cultural life. Nevertheless, they will strengthen the forces of religion.

On the positive side of the ledger is the presence of some small groups that stand for religious modernization. Religious modernism in Israel is confronted with great difficulties. The power of the organized community is against them. A rabbi who conducts a service where the sexes would not be separated would lose his right to officiate at marriages. Even orthodox rabbis, if they dress in Western

CANDLES ON FRIDAY

THIS is my heritage,

My birthright

Mine—

To feel in my secret heart

The flame of the candle

Sending up its smoke with a prayer.

Why does it burn in my breast—

Is it pain or anger or hope

That burns?

It is an eternal flame,

With me always;

Not a beacon of light—

Only a small ray,

A spark—

And it is my heritage.

—PAULINE GRAPACH.

style and are clean shaven, would find it almost impossible to follow their calling in Israel.

Despite the attitude of the Chief Rabbi, one may discern some expressions of modernism. There is the Yeshurun synagogue in Jerusalem. The service is completely traditional, and the women sit in an upper gallery. But there is fine decorum, good congregational singing, and a special prayer on behalf of the new state has been added to the liturgy. The sephardic

pronunciation of the Hebrew is followed. The Yeshurun synagogue offers occasional lectures on Saturday afternoons, and it sponsors a library for public use. The service here is often deeply stirring. There is no rabbi serving Yeshurun as such. On special occasions the Chief Rabbi worships here, and on those occasions he addresses the congregation. Yeshurun worships in what was to be the social hall of the anticipated synagogue building, but the synagogue portion has not been built yet. Originally begun by the United Synagogue, it represents an important contribution of our movement to Israel.

There are a number of synagogues sponsored by German Jews, and headed by German trained rabbis. Most of them conform in ritual to the orthodox pattern. There is one in Jerusalem, and several in Tel-Aviv and Haifa. Some of the rabbis who head these congregations may officiate at marriages; others may not. It all depends on whether their conduct is altogether satisfactory to the Chief Rabbi. The fact that the rabbis of these synagogues generally preach in German, and otherwise model themselves after the frigid and formal style of the German liberal tradition has made them a somewhat alien phenomenon in the Israeli scene.

Much more significant as a creative religious force is the Hapoel Hamizrachi. This movement is part of the pioneering vanguard of the country. It includes workers in the cities and halutzim on the land. Its Kibbutzim have stood the test of the rigors of the desert, that they help reclaim, and of Arab attack which they helped repel. The heroic resistance at Kefar Ezion probably saved Jerusalem, though the flower of the youth that built this model farm community fell in battle. The Hapoel Hamizrachi membership in Israel exceeds 30,000, and it has some 42 agricultural settlements. It is part of the Religious Bloc, but many of its members have advocated withdrawing from the coalition of the religious parties, and joining the Histadrut. Some bolted their party and voted for the candidate of the Oved ha-Dati, a dissident religious labor group that is functioning within the Histadrut, in the recent Knesset elections.

The Friday evening worship at these Kibbutzim is a stirring experience. There

is beautiful congregational singing. The service Saturday morning was less inspired. The women sit in the same room with the men at services but tend to sit in the back by themselves, though no curtain is drawn to screen them from the men.

At Sede Eliahu many of the members went swimming on the Sabbath. They have also adjusted the Sabbath halakah in other respects. They attend to the hatchery, and milk their cows, and they have repaired the spring that feeds the fishing pond on the Sabbath, though wherever possible they have sought to minimize the labor involved. They have a number of rabbis on these colonies, but they hold no rabbinic status. They are comrade on the farm, and share in all its tasks. These men represent the return to the non-professional rabbi who was once the glory of our tradition.

Close to the Hapoel Hamizrachi in spirit is the Oved Hadati. Numerically small, and without any rural following, this organization is nevertheless a significant appearance on the Israeli scene. It

is headed by a Dr. Lebovitz who teaches Chemistry at the Hebrew University. He has advocated a reform of the Halakah. For him, the traditional halakah had not anticipated the existence of a Jewish state. All restrictions of the halakah must therefore be judged as not applying to the state. The official religious forces, he claims, have only recognized the state *de facto* but not *de jure*. He wants them to give it support without reservations. He is opposed to the segregation of the religious groups from the labor movement, and his organization has remained within the Histadrut. Only three years since it was organized, it drew 4,000 votes in the elections, they ran a candidate of their own, who was however defeated.

Another source of some religious influence active on the Israeli scene is represented by several scholars associated with the Hebrew University. Professor Frankel of the Mathematics Department is orthodox. Professor Buber and Professor Bergman are liberals. The latter have written

(Continued on page 22)

NEW BOOKS IN THE CENTER LIBRARY

The following books are late additions to the large collection of works in the circulation department of the Brooklyn Jewish Center Library:

Promise and Fulfillment

Arthur Koestler

Punishment Without Crime

S. Andbil Fineberg

Our Sovereign State

Robert S. Allen

The Rise of Israel

Jeremiah Ben-Jacobs

Ruth — *Irving Fineman*

O Shepherd Speak

Upton Sinclair

Jewish Artists of the 19th and 20th Century

Karl Schwary

This I Remember

Eleanor Roosevelt

Hassidism — *Martin Buber*

The Life and Times of Jehudah

Halevi — Rudolf Kayser

Bartlett's Quotations—Ed. Christopher Morley

Our Jerusalem—Bertha Vester

Coming Home—Lester Cohen

Famous Musicians of Jewish Origin—Gdal Saleski

Jeremiah (Soncino)—A. Freedman
Jewish Artists of the 19th and 20th Centuries—Carl Schwartz

The Jews in Mediaeval Germany — Guido Kisch

The Jews, Their History and Religion —Ed. Louis Finkelstein (4 vols.)

Roosevelt and the Russians—Stettinius
The Philosophy of the Bible—David Newmark

Hebrew

Ha 'Moadim Be'Halacha

Zevin

Mi'Gedolo Ha'Hasidut

Brumberg

Toledot Hasifrut Ha'Tvrit

Ha'Hadasha — *Oremowsky*

Mishnat Hazober

Labidover and Tisbbi

Sepher Rabiah

Ha'yed'uto et H'Aretz—Joseph Barshavski

Mekharim Bit'kufat Ba'it Shene

Megilati B'Eu Ha-Rod—S. Levi

Rabbi Joseman—Meyer Lehman

Ha'Keraim (The Karaites)

Mabler

ON CAPITOL HILL, the House Rules Committee is a powerful force. It can determine what major bills should be brought before the House of Representatives, how much time should be allowed for debate, what type of amendments should be permitted, and so forth. More than once when reactionary bills were proposed, it turned out to be a blessing for this country that the chairman of the Committee, Adolph Joachim Sabath, Democratic Congressman from the 5th Illinois District, was a genuine fighting liberal.

"Fighting" indeed! One day, last summer, a bill to authorize a long-term public housing program was discussed in the House. Rep. Sabath was strongly for the bill, Rep. Cox, a Democrat from Pennsylvania, opposed it. Sabath, in charge of allotting time for debate, explained to Cox why he could not let him go on talking. Thereupon Cox called Sabath a liar, slapped him in the mouth and knocked off his glasses. Undaunted, Sabath, 83 years old, jabbed him with a left and right. A third Congressman broke up the bout, and eventually Cox apologized to Sabath. To reporters he said: "I have a genuine affection for Adolph. He's a fine old man. I really love him."

Last April—on the 4th of April, to be precise, Congressman Sabath quietly celebrated his 84th birthday at the side of his wife, who was ill in Chicago. Thus he was unable to hear the speeches made on the House floor in his honor. But he received a congratulatory telegram from the President. Sabath is now the dean of Congressmen, having served continuously in Congress for forty-three years, and under eight presidents: Theodore Roosevelt, Taft, Wilson, Harding, Coolidge, Hoover, Franklin D. Roosevelt, and Harry S. Truman. He is the only remaining member of the history-making Foreign Affairs Committee of World War I. At the end of his present term, next January, he will have matched the all-time record of continuous membership of 43 years and 10 months set by Senator Justin S. Morrill, of Vermont, who ended his service in 1898.

Sabath's home town is Chicago, and during my visits there I met him at his local office or at the distinguished Covenant Club, a Jewish organization of which he is an honored member.

*The Story of Adolph Joachim Sabath,
Who Has Served 43 Years in Congress*

THE UNDAUNTED SABATH

By ALFRED WERNER

"The defendant, her attorney, the entire personnel of the court and every member of the jury are all Jews, but you come to me, a Gentile, to ask me to interfere with the verdict. I refuse to act as the *Shabbes* goy. Let the verdict stand."

As a judge, Sabath did much to improve the conditions in his district. He was instrumental in creating a separate court for juvenile delinquents and a parole system for first offenders. He also had to his credit the passing of a law permitting police magistrates to receive their salaries from the city, instead of deriving their income from fines, a practice that seems incredible today.

In 1906, when the Justice of Peace system was abolished in Chicago and the Municipal Court established, Sabath was nominated by the city convention for one of the Judgeships of the new court. But a few days later his congressional district nominated him for Congress. He decided to decline the judicial nomination and seek Congressional honors. Having the combined support of Jews and Bohemian-Americans, he was elected.

As a Congressman, Sabath has been active in behalf of a long list of progressive measures. He has been particularly interested in the improvement of the conditions of the immigrants and the working people. Serving for twenty-four years on the Immigration and Naturalization Committee, he vehemently opposed harsh immigration measures. In his first term he fought for the passage of the Pure Food and Drug Act. He also introduced the first workmen's compensation bill. At a special reception given at the White House to members of Congress, President Theodore Roosevelt spotted the young Democrat, hitherto snubbed by his older colleagues. He walked over to him and said, "I want to congratulate you on your excellent Workers' Compensation Law. I want to be your friend. We are in need of such laws as you have proposed."

He and his younger brother Joseph, four years his junior, who is a judge in the Cook County Superior Court, embody the best traditions of American liberty and progress. Their childhood was anything but pleasant, for their parents, Joachim and Barbara Sabath, were among the poorer residents of the Czech town of Zabori, and often there was not sufficient food for the six sons and five daughters. Adolph was the oldest. He decided to leave Bohemia in the latter part of the 19th century, and get out into the world to help himself and his family.

He was seventeen when, in 1881, he arrived in Chicago. In order to eke out a livelihood he worked at all sorts of odd jobs. Once he sold shoes on Halsted street, a very poor neighborhood. But he lived economically, saved his money and sent it to Bohemia to enable his family to come to the United States.

In the evenings he studied jurisprudence, and in 1891 he was admitted to the bar. He practised law for several years, then, in 1897 the famous liberal governor of Illinois, Peter Altgeld, started the young Democrat on his political career by appointing him Justice of Peace. Two years later, Carter H. Harrison, Jr., Mayor of Chicago, appointed him a police magistrate and assigned him to the Maxwell Street police court, located in a predominantly Jewish neighborhood. (It was Jewish until some years ago, when Negroes moved in.) It happened that the entire personnel of the judicial tribunal was Jewish.

Philip P. Bregstone, the historian of Chicago's Jewry, tells a significant anecdote about that police court. Once a Jewish woman was arrested, charged with a serious crime. She engaged a Jewish lawyer to defend her. The judge, clerk, bailiff, prosecutor and jury were Jews. The defendant was found guilty and sentenced to serve six months in a House of Correction. Her lawyer made an application on her behalf to the Mayor for a pardon. Having examined the records carefully, Mayor Harrison said:

Sabath introduced the first Old Age Pension Resolution, served as Chairman of the Committee on Alcohol Liquor Traffic and the Select Committee to Investigate Real Estate Bondholders' Reorganization, aided in the creation of parcel post and air mail systems, and advocated the creation of the Securities and Exchange Commission, Bank Insurance, the Reconstruction Finance Corporation, OPA ceilings and the GI Bill of Rights.

In the field of foreign affairs, he fought for the independence of Europe's small nations, and favored America's entrance into the League of Nations. Until 1938, he was a confirmed anti-militarist, but when Germany started on her road to imperialism and expansion, he called for American unity and all-out preparedness to stem the Nazi aggression. In a memorable speech made in the House a few days after the Anschluss, he stated:

"I have changed my views because and only because world conditions have changed. . . . I love this country. I will vote any amount of money necessary to protect it from enemies either within or without. . . . Let us strive to preserve and promote this priceless heritage for ourselves and posterity. I do not expect to be here forever, but I do want the Stars and Stripes and a democratic form of government to endure here forever."

A close friend of the late Franklin D. Roosevelt, and one of the President's most ardent supporters, Sabath prominently worked in behalf of the War Refugee Board, a creation of F. D. R.'s. Some years ago I happened to ask the Congressman to explain to me the basic idea of behind the WRB:

"The idea is quite simple," he replied. "We seek to aid all unfortunate peoples of Europe who suffer at the hands of the Fascists; we want to eliminate hardships and build a better future. We must recognize the fact that if healthy people are around us, they will benefit us, too, but if their health is poor, this is bound to be bad for us as well."

During the twenties, he fought the Ku Klux Klan, and subsequently he devoted much energy towards unmasking the native Fascists who endeavored to destroy this country's democracy. Is it surprising that he has been the target of many anti-Semitic attacks made by his

reactionary colleague, Rankin? For Sabath managed to be a patriotic American and, at the same time, help his coreligionists whenever help was needed. During the first World War, when funds were collected to aid the suffering Jews of Palestine, and all regular channels for the transmission of the funds were stopped, he used the novel expedient of securing aid from the Standard Oil Company, which offered the services of its agencies in the Middle East without charge. Thus more than \$15,000 (a handsome sum three decades ago) was sent to the starving Jews in the Holy Land. As for Israel's recent life-and-death struggle, the Israelis knew that they could count on the good old man from Illinois; it was the octogenarian Sabath who thundered against the British shipment of arms to the Arabs, against the unjust treatment of the Palestinian Jews by the British Mandatory Power.

Sabath did not forget the plight of the Czech people when they were enslaved by the Hapsburgs. In the first session of the 65th Congress he moved the adoption of a resolution (House Joint Resolution 81) demanding "that Bohemia be made free and independent and be given a rightful place among the nations of the world," and "that Bohemia be given its freedom and independence." President Wilson, however, was opposed to a disintegration of the Austro-Hungarian monarchy, and it took Sabath a long time to convince the President that the Czechs had as much right to an independent state as other peoples. In his memoirs, Thomas G. Masaryk, first president of the Czechoslovak Republic, praised Sabath as an ardent supporter of the cause of Czech freedom. It was Sabath who, immediately after Czechoslovakia had come into being, submitted to Wilson his plan to introduce a resolution according to which November 8 would be declared "Czechoslovak Day." In July, 1919, President Wilson reviewed a contingent of the Czech Legion returning from Siberia via the U. S. A., to Central Europe, and asked Mr. Sabath, who stood beside him on the White House portico, to address the soldiers in their native tongue. Charles Pergler, Commissioner of the Czechoslovak Republic in the U. S. A., reported: "Probably this was the only time an address in a foreign tongue was delivered

from the White House portico. As to the occasion itself, this was certainly unique, and, it is easy to predict, will never be repeated."

Sabath, the dean of the House, has been a member of what he praised as "the greatest democratic legislative body on earth, wherein every man is accorded the unfettered right to say what he pleases," for a longer term than any other Congressman in American history. In Washington he is now considered a sort of "father symbol" by both friend and foe. Typical is this recent incident: When a "disagreement" arose between President Truman and House Speaker Sam Rayburn, Sabath was dispatched to the White House to smooth things over. It is known that Truman and Rayburn do not see eye to eye on labor legislation, but wise old Sabath managed to reconcile the two.

At the age of eighty-four, Sabath is still vigorous, and in his mental alertness he is the equal of any of his colleagues. May Providence permit this great American and Jew many more years to render his good services to our holy democratic cause.

HOW TO SEND GIFTS TO ISRAEL

NEW regulations for the shipment of gifts to Israel, other than food parcels, provide that if they do not exceed \$112 in value they can be sent without import licenses but not more frequently than four times a year to each family. Israel customs and luxury tax may be prepaid at Israel Consulates.

Refrigerators and gifts exceeding \$112 in value require an import license before being sent. Prepayment of customs prior to shipment is encouraged, but payment will be accepted by the consulates only when an import license has been secured beforehand by the recipient in Israel. To secure these licenses, donors must furnish the recipients with affidavits of bona fides authenticated by the consulates.

Regulations for sending self-packed food parcels remain as follows: "A family may receive a total weight of 55 pounds monthly, a single person 27½ pounds. Duty amounts to about five cents per pound, and must be paid by the recipient.

*A Renaissance in Creative
Writing is Being Inspired by Israel*

THE NEW LITERATURE

By JACOB KAPLAN

THE prose fiction of Israel today is becoming an increasingly abundant literature. This fiction mirrors fully the variegated patterns of life in the new Jewish state. True it is that this literature is as yet barely more than a pioneering effort. This is not surprising considering the fact that Palestinian life is still so dynamic that it is difficult for anyone to capture it and harness it into perfect literary form. There is no doubt, however, that the new state is producing creative writers who show great promise. It may be that Israeli literature has not produced as yet writers equal to the men of letters of the Diaspora such as the Zangwills, the Wassermanns or the Aschs. But with the emergence of Israel who may expect that its inspiration will produce a prose literature that may even surpass that created by these figures.

The Hebrew fiction of modern Israel is more certain than ever that every tragic and negative feature in Jewish life today is traceable to Jewish homelessness as its basic cause. Its belief in Zionism is the essence of its being. Its creative force, predominantly, has been the belief in the Halutzim's ability to rehabilitate the Jewish state. This does not mean that Israeli literature is parochial in scope. On the contrary, Israeli literature is a fundamentally universalistic one which is part of the general literary creativeness of the 20th century. It has thus been affected in form by German expressionism, Russian iconoclasm, Joycean stream-of-consciousness, French imagism as much as any literature in the world today. But out of these ingredients it is producing a literature that could not be written anywhere in the world outside of modern Israel.

If thirty years ago, Palestinian literature dealt almost exclusively with Russian-Polish Jewish life, then today Israeli prose deals with every important center of the Diaspora including the United States. Universality is the keynote. Hayyim Hazei in his "Under the Shadows of the Kingdom," for example, gives us a group of modern Jews in a veritable Odyssey which includes capitals like Paris and Istanbul. The nostalgic note is nevertheless very strong in modern Israeli prose. It is a nostalgia for the life that is passing in the Jewish ghettos of Eastern Europe. Gershon Shofman, Jacob Steinberg, Deborah Baron, S. J. Agnon,

M. Ben Eliezer, Jacob Rabinowitz, M. Secco have written recently of Jewish life in Galicia, Lithuania, Vilna, and other parts of Russia and Poland.

It was natural for modern Israeli literature figures to turn to the Jewish past to help discover the roots of their being. As a matter of fact, the first figure in modern Hebrew literature was Abraham Mapu who dealt with biblical events and personalities in the remote Jewish past. A. B. Kabak, the modern Hebrew novelist, has written "The Narrow Path," a two-volume work on Jesus. He has also done a trilogy on the Marrano Jew, Solomon Molchs, and his development into the martyred visionary who strives to force the coming of the Messiah. Asher Barash in his "Facing the Gates of Heaven," gives us a study of the self-sacrifice of a Jew during the Cossack massacres of the 17th century. Jacob Churgin has produced novels and stories based upon life of Jewry in Central Europe in the late Middle Ages. S. Agnon has turned to the Jewish past. Ari Ibn-Zahav in "Jessica's Daughter," has turned to Shakespeare's Shylock in order to correct a classic, slanderous portrait of the Jew.

The most important phase of this literature from the point of view of the future is, of course, that which takes its inspiration from native sources. S. Zal-mach, Evar Hadani, Dov Kimchi, Aaron D. Gordon, Yitchak Shenberg, Joseph Aricha have turned to depicting various aspects of life on Israeli farms in the old colonies of the Schefflah, in the new settlements and Kvutzo, and the intruding effects of modern life upon old quarters of patriarchal Jerusalem. Israel Zarhi and M. Tabib have given us studies of modern Yemanite Jews.

American readers have had the opportunity to read the work of some of these figures of modern Israeli literature. S. J. Agnon's "In the Heart of the Seas," has been published by Schocken and relates in a semi-journalistic manner the miracle-studded voyage to the Holy Land by the Pious Men of Buczacz (Galicia). In

other works of Agnon such as "The Bridal Canopy," "A Guest Stays Overnight," "An Oath of Loyalty," "Yesterday and the Day Before," we have either a thick slice of modern life in Palestine in the early stages or the transition from the Diaspora to Palestine. The people in his novels are farmers, leaders, laborers, rabbis, students, Zionists, smiling girls, and debating young men. Always his point of departure is Modern Galicia, his point of arrival—Palestine. "In the Heart of the Seas" is a poetical expression of transition from the Diaspora to Palestine of a group of Hasidim and Hananiah. Hananiah has travelled all over Poland to find access to a group bound for Israel. He meets happily with the Hasidim of Buczacz bound for Eretz Israel. He makes himself useful to them repairing their books, their holy vessels, and boxes for the journey to Israel. Satan appears on the road of the pilgrims to Yasowitz; but they see through his enticements. The Hasidim travel through Poland and Moldavia resisting all barriers to Palestine. After many hardships, they finally land in Jaffa and then Jerusalem. Hananiah meanwhile through a miracle of the Lord sails to Palestine by sitting on his handkerchief on the sea. The pilgrims and Hananiah pray in Jerusalem. Hananiah finally reads the Torah to the devoted ears of the Hasidim in Jerusalem.

Yitchak Shenberg, whose work has also been introduced to the American public, is typical of the younger crop of novelists and short story writers who are drawing their inspiration from the native soil of Israel. His "Seven that Started Out" is a tableau of the excruciating experiences of seven hunted victims of Hitlerism who steal across one frontier after another in order to get to Israel, their only haven of refuge. His "Under the Fig Tree" is representative of the tendency of the Israeli man of letters to turn to native sources of inspiration.

Here is a collection of stories depicting various facets of life in Israel. There is no attempt to idealize or debunk life there; their is merely the desire to paint life and its universal concerns—love and hate, optimism and despair. In the first of these tales, "Fortune," Esther, the daughter of Hakhm Nehemiah, works out a bleak destiny with two husbands only to return to her father's house husbandless and fortuneless. "Under the Fig Tree," the titular tale, is a story of everyday life and love; Rivkah's and Joseph's story is a tale of tender love which could exist in Israel, Timbuctoo, or at any point of the globe. "The delight of Setting Days" reports the nostalgic mood of a worker about to take his departure from a kvutzh in which he has labored. We glimpse the camels and the orange groves, the grain growing, the watching by night, and the stirring songs of the workers. Concerned with the kvutzh is also "Lengthening Shadows," a bleak tale. Needed to give an air of permanency to this settlement is a graveyard. Finally an unknown visitor dies. He is to be buried with the inscription "Abraham, Son of Abraham." The final story is "Flags," the only one not concerned with the life of Israel directly. The tale does bring home the overwhelming significance of Palestine to the Jews of a village, unnamed but probably in Eastern Europe.

Literary critics voiced a protest from time to time with respect to the detachment evident in Palestinian prose literature. They have had no cause for complaint in relation to the poetry of Israel. It is true that lyric poetry still gravitates toward the everlasting theme of the poet's adjustments to God, Nature, and Man. But in general it is correct to say that the poetry of Israel has shown an immediacy, an awareness of the present day life in Palestine, noticeably lacking in the prose of the country. This poetry exudes a love of the land as well as a constant sense of the dangers threatening the country's existence. Socially this poetry is an anguished awareness of the historical necessity of Israel, of the doom of World Jewry without it, of the haven that Israel offers to the hounded Jews of the world.

Naturally, the poets like the novelists have turned to the traditions of Jewish history for some of its themes. Saul Tchernikowsky, for example, has written

"Bar Kochba," a poetical drama of that great militant Jew who led the opposition to the Roman tyrants. He has also written several ballads on the martyrdom of Jewish saints in medieval Germany. Jacob Cohen has done a poetic semi-allegorical dramatization of the lives of David and Solomon, and Mattathias Shoham has composed a poetic rendition of Joshua and Elijah. The most celebrated of this group of poems is "Messada," composed by Y. Lamdan, a semi-lyrical, semi-dramatic poem on those Jewish defenders who chose to die by their own hand rather than to surrender to the Romans. Jacob Fichman, in "Israel Besht," gives us a poetic study of the founder of the Hasidism.

The staunchest reputations among the

older poets are those of Jacob Fichman and David Shimonowitz. Jacob Fichman in "Gleanings of the Fields," and "Sowers at Sunrise," treats us to the weird beauties of the Palestinian landscape and of silent nature. He is never topical but his work is nevertheless a veritable panorama of modern Palestine. He is concerned with symbols of the past blending into the symbols of the present. Occasionally he pauses from his contemplation of the landscape to remark the tragedy of European Jewry—the Warsaw Ghetto and the catastrophe of European Jewry. David Shimonowitz is the poet of the Halutzim. His poems are idylls of modern Israel.

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A SAMPLING FROM A NEW ISRAELI NOVEL— "YOUNG HEARTS"

"Young Hearts," by David Maletz, published by Shoken Books, is a novel of modern pioneer life in Israel. It first appeared in Hebrew under the title, "Maagalot," and won a prize awarded by Palestinian Authors Association. Maletz emigrated from Poland to Israel and joined the Ein Harod settlement.

THE planting season passed. Menahem and Hannah no longer worked together. He returned to his vineyard and to his mule. She applied for barn work. By day they would be far apart, and they were almost glad of it. It was good to feel, while working, the sense of longing, the certainty of the evening's coming. They could be patient.

It was the end of the winter and the days were golden. Menahem would waken at dawn, and from his cot he would peer under the tent flap where a strip of open horizon showed. Menahem, who never in his life had thought of metaphors, now saw the dawn as a smile, a morning greeting on the face of the world. In this mood he would dress and leave the tent. The valley was bright green, his work went wonderfully. In the evening he would tell Hannah—the fields have spoken to me, like the fields on the banks of the river. Hannah heard him vaguely. Holding his arm, she spoke of her own work, how she was improving at milking, how the silly young calves

sucked at her fingers. Then they would start talking and forge into the night. The air was soft and the sky bright with stars. Menahem would start to speak, but his voice would not rise above a whisper and Hannah would drop her head against his chest. His hands would tremble as they touched her hair, her back, and she would cling to him. Then her head would rise as from a great depth; they would look at each other and kiss, their two souls quenching their thirst in each other's eternity.

Then came another sort of evening. The moonlight filtering through a grove of trees cast a net of enchantment on the ground. Menahem and Hannah stepped carefully, as if to avoid being caught in the net. Menahem sat down on the ruins of an old wall. Hannah sat on his knees, silent, watching the play of light and shade. A sleepy bird broke the stillness in flapping its wings, then subsided. There was a great calm within them. Hannah's face was bright, with a look of longing upon it. . . .

When they came out of the dimness of the grove, the roofs of the barracks flashed white in the moonlight. Hannah stopped in amazement. Snow. The roofs were snow-capped. She laughed. Her face was radiant. Menahem dropped to his knees. He pressed his head to her warm body and embraced her, laughing and crying, wanting to shout into the festive whiteness of the world.

ON THE morning of the day Sophie and I flew to Lydda, I had just gotten out of bed in Paris after five days of feverish flu. The night was cold and we arrived in the midst of the first snowstorm remembered by any of the inhabitants of Tel Aviv. We landed at 5:45 a.m. But cold, lack of sleep, the aftermath of illness—nothing could dim the thrill that we experienced when a young lady walked into the plane and said, "Welcome to Israel." It was a stirring greeting. By ten o'clock we had begun our tour of Israel at a tempo that brooked no interruptions until the morning we flew back to Paris. The answers to my questions poured forth in an unceasing flow. We learned the meaning of the word crisis—a crisis that may lead to stark tragedy if we don't prevent it.

Probably the best introduction to the immigration process, which has been the keynote of Israel activity for several years, is to see a boatload land at Haifa or a plane of Yemenite Jews land at Lydda after a ten-hour non-stop flight from Aden in the British Protectorate at the southernmost end of the Red Sea. The Yemenites believe that they are coming in fulfillment of the Biblical prophecy that one day they would return to Israel on the wings of an eagle. Out of one such plane came 120 emaciated, bedraggled and bewildered Yemenite Jews. Despite their appearance, one could detect an undertone of thanksgiving and rejoicing that after centuries of exile they were coming home at last. The women and girls were clothed in cotton dresses, sweaters and shawls, with kerchiefs around their heads. The men and boys wore loose shirts hanging over their trousers and blankets wrapped about their shoulders. One was wearing a tuxedo coat. The clothing was given to them by the Joint Distribution Committee, which had nourished them back to some semblance of health in reception centers in Aden.

When they reached these reception centers after long treks across the hinterland from Yemen, they were suffering from trachoma, malaria, ringworm and a variety of other diseases. It was easy to believe the report that one doctor, examining a group of Jewish children in one of these Arab countries, said when he reached the 37th boy, "Isolate this boy. He does

not have trachoma." Remember, please that trachoma, if not arrested, means incurable blindness. There are no vital statistics kept in those countries, but among the Jews there are records of circumcision and Bar Mitzvah. While these records do not show how many lived eight days in order to be circumcised, they do show that only half of those who lived through circumcision were still alive to be Bar Mitzvah. In other words, if they escaped death at birth and lived eight days, they still had only a 50% chance to reach age 13.

The Yemenites spoke only Arabic and even then only an Arabic dialect. They came from a country where they knew nothing about the most ordinary amenities of civilization—soap, beds, tables, knives, forks or spoons. Because of their belief in the Biblical prophecy, however, they were not frightened by the flight. As a matter of fact, on one cold night a group of them started to build a fire in the plane in order to keep warm. Even when they were taken from the airport in buses, they were curious to know, never having seen an automobile before, when it would take off into the air. One could only wonder, with dismay, "Is this the stuff of which nations are made?"

In spite of all, there was an obvious dignity, a patrician appearance about them, and you got the feeling that here was a people who represent an old culture. They had clung to their Judaism through the centuries, and many of them were carrying with them their one prized possession, a small Torah or a Bible. In all, there are some 50,000 Yemenite Jews, most of whom have already reached Israel.

In the two and a half years that have elapsed since the date of partition by United Nations, Israel has received approximately 377,000 immigrants. There are presently some 86,000 in immigration camps. We saw 17,000 in one camp, Beth Lydd, who had come from 26 countries of Europe and Africa. Included were thousands of Yemenite Jews.

Having seen displaced persons camps in Europe in 1947, it was possible to compare conditions in the immigration camps.

U. J. A. Leader is Inspired and Shocked by Conditions in Israel

ISRAEL AS I SAW IT

By JEROME I. UDELL

These were strikingly worse. There could be no question about it. You felt you were experiencing a dream—or rather, a nightmare. They were living in tents, each housing three to four families of men, women and children. We saw Beth Lydd at its worst. It was the rainy season and there was nothing but mud and muddy water that met the eye outside the tents. And it was cold.

Why was it, then, that these people did not seem unhappy, even those who had been in such camps three months or more? They were not surly, unfriendly or unpleasant. There was none of the kind of pleading for help that we encountered in the D.P. camps in Europe. They seemed to be a proud, gentle and pleasant people—grateful for the opportunity to find for themselves, at long last, a permanent home. In this camp and others we saw maternity hospitals, nurseries, clinics, all clean and well staffed. What a blow to premature mortality; what a remarkable life-saving project! Sometimes the mothers, still fearful of even temporary separation from their children, refused to relinquish them to the care of nurseries or clinics, and it was necessary to search for such children from tent to tent. In front of one tent we saw a grotesque but touching effort to build a little flower garden to make it homelike.

How can we explain, in the face of these horrible dwelling places, the spirit of contentment, or at least an approach to contentment? The answer was obvious. They were in Israel, a country where they were welcome and wanted. They were home to stay. It was all summed up in the answer that one of them gave when we asked if he were satisfied. "No," he said, "I am not satisfied, but I hope to be and for the present I am satisfied with the hope."

In the city of Natanya on the Mediterranean coast, we visited the Children's Village, housing 600 children from ages 3 to 17, most of them orphans. These

children were clean, well fed, well clothed and happy. When we arrived, an older group was singing Hebrew songs and dancing the Horra. In another section of the camp the kindergarten group was having a luncheon party.

But Israel is a land of and for the young. Children are treated as being particularly precious and are regarded as Israel's future.

We all know that children themselves are often most unkind to other youngsters. It seems this isn't true among Israeli children. We saw one girl, a newcomer in the Village, who wasn't able to talk the language of the others. She was surrounded by a group. Two of them had their arms about her and were trying in a moving way to make her feel at home.

Giv'at Brenner is a kibbutz or collective settlement of 1600 people, situated a few kilometers away from the Weizmann Institute at Rehovot. This is one of the older and more successful kibbutzim. Its initial and principal activity is agriculture, but it has developed four sidelines. In one factory they are canning citrus fruit juices and jams; in another they are making furniture; in a third, agricultural machinery. The fourth project is a rest home, open not only to the members of Giv'at Brenner but to anybody who wants to come. Situated in a beautiful cultivated area, with clean, comfortable accommodations, it has become one of the most popular rest homes in Israel. It serves only vegetarian meals as a means of teaching people the importance of a vegetable diet.

At another settlement, Safaria, we found orthodox, bearded Jews working in the fields and putting up buildings. Quite an unusual sight.

Kibbutzim are strictly collective settlements in which the kibbutz owns everything and the individual owns only an undivided share in the whole. But the tendency is more and more toward the semi-private type of settlements called Moshavim, in which the work is done collectively but the profits are shared, and the entirely private type, where each inhabitant works his own land for his own benefit.

With the influx of immigration, it is unavoidable that there should be considerable unemployment. As new enterprises are established, unemployment will

be whittled away. Many new enterprises are in the organizing stage and it takes considerable time until they are in a position to give employment. By the same token, the effect of the American Export-Import Bank loan of \$100,000,000 is still largely to be felt.

We are told by Eleazar Kaplan, Minister of Finance, that industries are 80% privately operated and that agricultural settlements are from 65% to 75% pri-

vate. The policy of the government, which is a labor government, is to give a fair chance to private enterprise.

We saw several plants but the most impressive one was the Ata factory, located between Haifa and Acre. It is engaged in spinning, weaving and finishing cotton fabrics. This particular plant, with its thousands of spindles and hundreds of automatic looms, is on a par with the latest in American productive methods.

THE ARABS IN ISRAEL

THE number of Arabs in Israel is approximately 165,000. Only a few of them—the people who never left their homes—continue to live as they did before the war. Then communal structure has changed, in that the proportion of Christians is now greater. The reason for this is that the Christians were less anxious to leave the country than their Moslem brethren. The relative strength of the urban and the rural populations (30 and 70 per cent. respectively) has not changed; but the organic social and economic connection between town and village has been completely disrupted.

The decisive sociological fact preventing the maintenance of continuity in the communal life of Israel's Arab population is the absence of an educated leadership except in the case of the Communists. The educated and wealthier people—government officials, religious functionaries, Moslem Council officials, journalists, teachers and advocates—were among the first to run away, in contrast to the poorer strata of the community, who evinced a greater readiness to remain. This is one of the reasons why the Israeli Government find it so difficult to select suitable candidates for teaching posts in Arab schools and appointments in communal administrations. Another reason, of course, is that some of the few qualified men who have chosen to remain are not *personae gratae*, either with the Arab public or the Government because of their former political affiliations. Incidentally, antipathy towards the former ruling clique is a feature common to all Palestine Arabs at present.

Exceptions from the general rule of disrupted continuity are furnished by two groups: the Churches and the Communists. The Churches—especially the Roman Catholic and the Protestant, but to some extent also the Greek Catholic

and Greek Orthodox—maintained numerous institutions, such as monasteries, hospitals and schools. Being mostly headed by Western clergy, they managed to keep their institutions intact and convert them, at this time of crisis for the Arab community, into centres of spiritual guidance and material assistance for their congregations. It seems that among the Arabs of Israel the influence of the Churches is now much greater.

The Communist leaders either did not leave the country, or managed to return later. They preserved their trade union, party organization and party newspaper. Nevertheless, as the results of the elections to the Israeli Parliament have shown, their influence is not particularly great. Whatever influence they do have is largely due to the fact that their leaders did not desert their fellow-Arabs and that the Arab public regards them as particularly determined champions of national demands, such as the return of the refugees.

There are, it must be admitted, few signs of a general revival of communal life among the Arabs now incorporated in the State of Israel. The three Arab members of the Israeli Parliament—two Democrats from Nazareth and one Communist—can hardly be regarded as the new leaders of the Israeli Arabs. Nevertheless, two trade unions—the above-mentioned Communist union and one affiliated with the Histadruth—are trying to spread political education and an active interest in public affairs among their supporters. It is to be hoped that the efforts made by the Israeli Government to raise the economic, health and educational standards of its Arab population to those of the Jewish population will eventually result in the emergence of a new, vigorous Arab community life.

It is an example of what can and will be done in the development of industry in Israel, given sufficient time.

We had an amusing experience which indicates the type of product that can be made in Israel. The weather was cold and Sophie bought a domestic-made sweater in one of the shops at Natanya. The next day we were having lunch with Beryl Locker, head of the Jewish Agency, and Mrs. Locker. Mrs. Locker commented on the lovely "American" sweater and was extremely surprised to learn that it was an Israeli product.

The country needs a huge amount of new capital. It particularly needs foreign exchange with which to import equipment and raw materials, and it also needs the know-how of American productive methods.

In our tour we visited the busy seaport of Haifa with its magnificent hillside homes crowned by the glorious Carmel heights. We drove through the Galilean hills to Tiberias on Lake Kinnereth. We saw the River Jordan; we visited Jerusalem, and from the top of Notre Dame church we had an opportunity to see both the old and the new cities, with Mt. Scopus in the distance. There on Mt. Scopus one could clearly see the beautiful buildings of the Hebrew University and the Hadassah Hospital. These were, of course, only a few of the places we saw. I mention them because of their beauty, their historical interest and the thrill we got out of seeing them.

The people of Israel are going hungry. That they are doing it without complaint is another matter, but they are not getting enough to eat. Meat is permitted only three days a week, and the total week's ration is eight ounces per person. But you cannot always get meat even on those three days. There are virtually no potatoes and even vegetables are limited in supply. It is hard to detect anything but water in the soup that is served. There is no cheese and milk, no butter or other fats. There is no coffee and tea is rationed. Oleomargarine takes the place of butter and it also is rationed. Three eggs are the weekly ration, but you cannot always get eggs. Much of the home-grown food is being exported in order to obtain foreign exchange with which to pay for raw materials, machinery and other equipment. Yes, the people are going hungry.

One of the collective settlements, Ein Hoshofet, recently accepted 100 Youth Aliyah children. This meant a further and severe cut in the rations of the members of this settlement, but such hardships are accepted in stride with remarkable fortitude and not talked of as a burden.

As a matter of fact, the people almost invariably answer questions about the sufficiency of food with an assurance that they have enough. They almost seem to fear being told that they are suffering any hardships. The government has succeeded by rigid enforcement of price controls in keeping the cost of living stable, although it was very high when the controls were instituted. There are some who believe that without the controls the cost of living index would have been double what it is today. As we drove from place to place throughout the country, our car was frequently stopped and searched to be sure that we weren't smuggling through chickens, eggs or other food products.

In addition to heavy taxation, the Israelis are constantly being asked to contribute to various causes. We visited one

poor artist who had nine pasters on the door of his apartment. Each indicated a contribution — one for immigrants, another for forest building, another for housing, another for winter clothes, another for the Mogen David, and others. But he assured us that these nine were not the only ones to which he had given.

It was James McDonald, the American Ambassador, who waxed eloquent and enthusiastic about the wonderful accomplishments in social welfare for Israeli workers. Histadrut's Kupat Cholim (sick fund) provides all medical and hospital care for all of its members and their families. It covers not only industrial workers but all kinds, including those in agricultural and household work. The workers themselves pay for this protection through salary deductions, very much like the health or hospitalization plans of unions here in the United States. However, the Jewish Agency has made it possible for immigrants when they leave the camps and start out on their own to be covered by this sick fund for three months without payment of any dues. The Jewish Agency itself pays for their

(Continued on page 23)

POEMS OF FAITH

By J. M. Berstein

I WAS seeking my God, my God only.
When I found my God, I found also
my man with all his ecstasy.

The beauty in me and out of me I found,
the harmony of life and death.

I found the present being and the being
that is supposed to be yet.

The real I in me I found, the me in my
grandfather, the me in my grand-
child.

The me in you, my man, I found.
I was born anew many folds
when I found my God.

☆

O God, you came to my heart, you are
very welcome.

But the heart of my child is my heart,
the heart of my wife is my heart,
the heart of every human being is my
heart.

Would you expect, my God,
that one part of a heart
should be satisfied,
when the rest of the heart is in misery?

Would you not think me unfair
not to beg of you to come to the heart
of my child,
to the heart of my wife,
to the hearts of all my fellow men?
I beg of you, my God, come to the whole
of the heart,
as you came to the part of the heart.

☆

The adventurous journey I made to come
to you, my lord,
was made in me a score of years.
I passed dales and hills, heavens and hells
to come to you.

Now that I have reached you, my lord,
I'll take you upon the shoulders of my
soul,
and carry you to my man.
I'll pass again hills and dales, hells and
heavens,
another score of years may bear upon me,
but this is good, my lord,
I'll bring you to my man.

NEWS OF THE MONTH

THE State Department officially announced the release of two former U. S. Navy vessels turned over to Egypt as "commercial" vessels. The former American fighting ships, "Papua" and "Tobago," manned by Egyptian Royal Navy crews, were told that they could sail at will.

Representations against the clearance were made by Sen. Herbert H. Lehman. He called the attention of Senators to the matter and entered evidence in the Congressional Record indicating that the frigates are not intended for "commercial" use. He said:

"Although it was claimed that the ships were to be used for passenger service, they have no passenger capacity except for crowded quarters for the crews and the superstructures of the ships show a number of gun mounts and ammunition bins and depth charge racks.

"The ships were reconitioned at an estimated cost of \$75,000. It should be remembered that these ships are destined for the Middle East, where the Arab League is restive, and where a peace between the Arab states and Israel has not yet been written." The State Department said it was satisfied that the ships would be used for "commercial purposes only." Washington sources were puzzled by the clearance as the ships were inspected by reporters who saw gun stands, depth charge stands, and found that the vessels were obviously fighting craft which can easily be re-gunned for battle. The State Department denied these press reports, admitting however, that "there were some reinforced places on the deck for the mounting of guns."

Meanwhile, British reports have been quoted here which acknowledge the transfer by Britain to Egypt of ships of the exact type and nomenclature—"frigates." These ships were considered by the British Admiralty as ideal for the Egyptian Navy. It is believed that the ships turned over to Egypt by Britain were built in the same American shipyard which turned out the "Papua" and "Tobago."

The Israel Government submitted to Parliament a budget for the fiscal year

beginning April 1, 1950, totaling about \$159,152,000. In addition the sum of \$182,000,000 is sought for development projects. An undisclosed sum was allocated earlier for security purposes by the finance committee of the Knesset. The largest source of revenue, according to the new budget, will come from income taxes, estimated at \$36,400,000. Approximately \$23,525,000 is expected from customs duties. The biggest expenditure in the budget—for the Ministry of Defense—totals \$28,000,000. Other budgetary expenses are \$11,480,000 for education, \$9,200,000 for health and \$10,080,000 for veterans rehabilitation programs.

Premier David Ben Gurion signed an order restoring legal status to the British Trepeldor Youth Federation, a Revisionist youth group. The federation was banned by the British High Commissioner for Palestine in 1947.

Dr. Erwin Stein, Minister of Justice of the provincial government of Hesse, in the American zone, made public an order to all local prosecutors to bring to justice the perpetrators of all anti-Semitic "incidents."

Joseph Kahn, London town councillor, was fined five pounds for "obstructing the police" at the Moseley open air meeting in the East End section. Mr. Kahn, who was arrested when he attempted to copy the license number of the car in which the fascist leader rode, was given a tongue lashing by the magistrate. "I think you acted like a perfect fool," the magistrate said. "You ought to know as a town councillor what trouble the police have at these meetings and you go and add to their difficulties. It's preposterous."

Louis Weichardt, leader of the South African Gentile National-Socialist Movement—a group whose policy is based on anti-Semitism—announced that he has decided to join the Nationalist Party of South Africa, and called on the members of his organization to follow his lead.

Alianza, publication of the pro-fascist "Alianza Libertadora Nacionalista Party" in Argentina, has called for extermination of Jews, asserting that mankind kills rats in self-defense and that it must do the same to the Jews for the same reason.

Two Canadian provinces, Ontario and Manitoba, have enacted legislation making it illegal for a person to place any racial or religious restrictions in property deeds.

Dr. Emanuel Neumann, former president of the Zionist Organization of America, expressed himself as "bitterly disappointed" over the progress and results of the recent meeting in Israel of the Zionist Actions Committee. Dr. Neumann spoke at a press conference in Tel Aviv before his departure for the U. S. A. Dr. Neumann said he favored establishment of the center of the Zionist organization outside of Israel, since its main objectives are concerned with Jews in countries outside the Jewish state. The decision to set up a coordinating committee, he said, practically means that the Jewish Agency's activities will henceforth come under the Israel Government's supervision, direct or otherwise. This development, he continued, is not conducive to strengthening the Zionist organization of enlarging its scope.

"My visit to Israel was the culmination of a change in me that started 15 years ago when Hitler came to power," Edward G. Robinson, the screen star, told 1,000 listeners at a San Francisco community rally for the 1950 Welfare Fund drive.

Robinson has just returned from a tour of Israel as a guest of the Israel press.

Mr. Robinson told an old bearded DP who stopped short on the street when the movie star passed and shouted, "Look, Alef Gimel Robinson!"

Mr. Robinson recalled his own childhood, how he was brought from Rumania while a youngster, how he lived on the streets of New York's East Side, how he rose to become a respected actor. "It was very easy for me to love America," he declared, "and to forget that, but for a steamship ticket, I would be a peddler in Bucharest. "With the coming of Hitler, however, I realized once again that I was a Jew. I have a new dignity because of Israel. I am a better man because of Israel. I am a better American because of Israel."

NEWS OF THE CENTER

"Refuah Shlemah" Rabbi Levinthal

We extend to Rabbi Levinthal, who has recently undergone an operation, our very best wishes for a speedy recovery and Refuah Shlemah.

We hope and pray that he will soon be back in our midst with renewed strength and vigor.

Rabbi Saltzman Heads United Synagogue Youth Commission

Rabbi Manuel Saltzman was recently appointed Chairman of the Youth Commission of the United Synagogue of America. The Youth Commission is comprised of representatives of the Rabbinical Assembly, Women's League, Young People's League, Federation of Men's Clubs and the National Association of Synagogue Administrators.

Consecration Exercises

Consecration services will be held on the first day of Shavuot, Monday, May 22nd, 1950. The students will present a cantata on the theme "The Role of Hassidism in Jewish Life."

The following students will receive Consecration certificates: Judith Amster, Ileana Altman, Nina Ballas, Joyce Garber, Judith Goldstein, Deborah Kallen, Shari Kaye, Harriet Markowitz, Marcia Nurnberg, Judith Rosenthal, Bernice Sussman, Joan Seligman, Helen R. Wein, Irma Weitzman, Helene Wolfe, Rena Rosenbaum, Linda Resnick, Barbara Miller, Marion Yablon.

Certificates of Consecration will be conferred upon the graduates by Dr. Israel H. Levinthal. Cantor William Sauler assisted by the Center choir will sing during the Consecration ceremonies.

Students participating in the exercises represent the following groups: Marshall Hebrew High School, Post Graduate Hebrew class and the Consecration class of the Religious School.

Shavuot Services

Shavuot services will be held on Sunday and Monday evenings, May 21st and 22nd, at 8 o'clock and on Monday and Tuesday mornings, May 22nd and 23rd, at 8:30 o'clock. Cantor William Sauler will officiate on both days. The Consecration services will be held on Monday morning.

Yizkor (Memorial Services for the dead) will be held on the second day, Tuesday, May 23rd, at about 10:15 a.m.

The guest speaker will be Ralph J. Kaplan, a former major in the British Army who directed adult education for the Israel Army during the war for independence. He is the founder of the Universal College in Tel Aviv.

Shavuot Holiday and Decoration Day Gym Schedule

The Gym and Baths Department will be closed on Monday and Tuesday, May 22nd and 23rd, for the Shavuot holiday and will reopen on Wednesday morning for women at 10 a.m.

The following week, on Tuesday, May 30th (Decoration Day), the holiday schedule will prevail and the department will be open for men from 10 a.m. to 2 p.m. and for boys from 2 to 4 p.m.

Junior League Opens Roof Garden Season

The meetings of the Junior League every Thursday evening during the month of June will be held on the roof (weather permitting) and will be devoted entirely to social evenings. All boys and girls of college age are cordially invited to join in and participate in these most pleasant programs.

Young Married Group

The Young Married Group has enjoyed a most successful season. The annual social U.J.A. function in April was a huge success and was enjoyed by everyone who attended. The meeting during the month of May was also most successful with our own Rabbi Saltzman delivering an address on "Marriage and Family Relations" in his usual inimitable style. We invite all young married folks of the Center to join our ranks.

Acknowledgment of Gifts

We acknowledge with thanks receipt of a donation for the purchase of Prayer Books and Talmisim from the following:

Mr. and Mrs. Abe Kroll in honor of the Bar Mitzvah of their son, Robert.

Mr. and Mrs. Charles Safer in honor of the birth of their granddaughter, Barbara Ellen Safer.

Board of Trustees Meeting May 25

The next regular meeting of the Board of Trustees will be held on Thursday evening, May 25th, at 8:15 o'clock. Members of the Board are urged to attend promptly.

Isaac Schrier Elected To Governing Board

At the joint meeting of the Board of Trustees and Governing Board Mr. Isaac Schrier was elected a member of the Governing Board to fill the existing vacancy.

Sabbath Services

Friday evening services at 6:00.

Kindling of candles at 7:49.

Sabbath services, "Bamidbar" — Numbers 1:1-4:20; Prophets-Hosea 2:1-22, will commence at 8:30 a.m.

Mincha services at 6:00 p.m.

Rabbi Saltzman will preach on the weekly portion of the Torah.

Mr. Jacob S. Doner will deliver the lecture in Yiddish this Saturday afternoon at 5:30 p.m. He will speak on the subject "The Mysticism of the Ten Commandments."

Daily Services

Morning services at 7:00 and 8:00 o'clock.

Mincha services at 7:30 p.m.

Bon Voyage

Best wishes for a pleasant journey and a safe return to our midst is extended to Miss Ethel Orent, daughter of Mr. and Mrs. Herman Orent of 350 Lincoln Place, who is leaving for a trip to Israel on May 30th.

Library Donation

We acknowledge with thanks receipt of a set of Encyclopedia by Mr. and Mrs. Samuel Katz in honor of their golden wedding anniversary.

Due to the intervening Shavuot Holiday the *Center Bulletin* will not be published on May 26th.

The next issue of the *Bulletin* will appear on June 2nd.

IMPRESSIVE EXERCISES MARK SEASON'S CLOSE OF ADULT INSTITUTE

A LARGE and enthusiastic audience attended the formal closing exercises of our Institute of Jewish Studies for Adults on Wednesday evening, April 26. Dr. Reuben Finkelstein, the chairman of the Institute Committee, presided and spoke of the great progress our Institute has made in the past year. He reported that 276 men and women were registered, many of them enrolling in two, three or even four courses. Courses were given in Religion, Jewish History, Talmud, Bible, Modern Jewish Philosophies, Hebrew and Yiddish. Greetings were extended by the Hon. Emanuel Greenberg, president of the Brooklyn Jewish Center, Mrs. Morton Klinghoffer, president of the Sisterhood, Mr. Frank Schaeffer, chairman of the Hebrew Education Committee, Rabbi Manuel Saltzman, Associate Director of the Institute. All of those who spoke paid special tribute of appreciation to the members of the faculty, the Registrar and Librarian, and everyone who helped in achieving the splendid results of which the Center is so proud.

The feature of the evening was an address by a distinguished visitor from Israel, Dr. Eleazar Leibenstein, a member of the Knesseth. In a brilliant address he discussed the spiritual and cultural development in Israel and pleaded for institutes such as ours to serve as a bridge between the new cultural life in Israel and the reborn Jewish cultural life in America. His address made a deep impression upon the assemblage.

Rabbi Levinthal then presented a Certificate of Achievement to the following men and women who completed the prescribed courses of studies: Rose Bromberg, Theresa Drosen, Augusta Gordon, Margaret Halbfinger, Max Herman, Esther Landmann, Lynn Lipkin, Lillian Lowenfeld, Iris Morrison, Mary Schein, Harry Stadin and Rose Wiener. In addition to the Center certificate, each of the above students also received a certificate from the National Academy of Jewish Studies sponsored by the Jewish Theological Seminary of America.

Rabbi Levinthal also presented certificates to the following men and women, who, after having received a Certificate of Achievement several years ago, con-

tinued their studies at least two years more: Fania Asen, Rose Barnett, Pearl Gordon, Frieda Katz, Anna Krotinger, Laura Magit, Gertrude Sharcoff, Rose Simon, Sarah Tove and Bertha Zirn.

Rabbi Levinthal felt very proud also to mention the following names of students who have been continuing their studies even though they already received the special certificate for continued studies a year or more ago: Meyer Aaronson, Henry Cohen, Jennie R. Finkelstein, Gertrude C. Price, Mrs. Leo Kaufmann, Mollie Rosenbaum, Mollie Goodman, Hilde Zauderer.

The exercises were concluded with a delightful musical program rendered by Cantor William Sauler, accompanied by Sholom Secunda.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

ELIAS, MISS ELAINE

Res. 295 Ocean Pkwy.

Proposed by Carol Crystal,
Gloria Rubin

FISH, HERBERT J. D.

Res. 1346 Carroll St.

Bus. Insurance, 16 Court St.
Single

Proposed by Jacob Stang,
Dave Rosenberg

HARMELIN, MISS HELEN

Res. 134 Chester St.

Proposed by Norah Glaser,
Phyllis Slatin

HARRIS, ABRAHAM

Res. 257 Lott Ave.

Bus. Bar and Grill
Married

Proposed by Esther Waxenberg

KRAUSHAR, HENRY L.

Res. 1327 Carroll St.

Bus. Real Estate
Married

Proposed by Morris Miller,
Benj. Katz

MILLMAN, MISS SARA

Res. 1354 E. 10th St.

Proposed by Harold Sobelman

SATLOFF, PHIL

Res. 1620 Avenue I

Bus. Musical Contractor
Married

Proposed by Louis Kotimsky

STERN, LOUIS J.

Res. 53 E. 43rd St.

Bus. Photographer, 333 Eastern Pkwy.
Single

Proposed by Muriel Stern,
Belle Schneirow

Late Applications:

BURG, MISS ROWENA

Res. 876 Eastern Parkway

Proposed by Shirley Covitz,
Bernice Goldberg

EPSTEIN, BORIS

Res. 115 Ocean Ave.

Married

GREENBERG, WILLIAM

Res. 490 Williams Ave.

Bus. Fur, 224 W. 30th St.
Married

Proposed by Arthur Phaff,
Sam Schoenfeld

SINGER, JACK

Res. 1094 New York Ave.

Bus. Cabinets, 1150 Broadway
Married

Proposed by Arthur Phaff and
Sam Schoenfeld

SAMUEL H. GOLDBERG,

Chairman, Membership Committee.

FOR MEMBERS PLANNING BAR MITZVAHS

Members who are planning Bar Mitzvahs in the near future are requested to please reserve the date well in advance . . . according to the rules of the Center the boys whose Bar Mitzvahs are booked first are assigned the Maftir. If more than one Bar Mitzvah is scheduled for the same date the other boys are assigned one of the Aliyas and can read a passage from the Torah.

THE CENTER SISTERHOOD

Cordially invites you, your husband and friends to attend the

INSTALLATION AND CLOSING MEETING ON

Wednesday Evening, June 7th, 1950

8:15 o'clock

IN THE HEBREW SCHOOL

THE Hebrew and Sunday Schools celebrated the second anniversary of the establishment of the State of Israel on Sunday, April 23, 1950. After the opening of the assembly, Rabbi Lewittes stressed the epic-making importance of this day, which meant the realization of a two-thousand-year-old dream. A scroll was presented to the Hebrew School by Jewish National Fund in honor of the fine work done by the students of the Hebrew School in connection with the annual fund-raising project of the Jewish National Fund. The presentation was made by Mr. S. Edelheit and accepted for the students by Robert Gnaizda, president of the student organization. Following that, two films were presented, "The Song of the Negev" and the "Lag B'Omer Festival."

* * *

A check for \$315 was presented to the Hebrew Educators Committee by Mrs. Rabinowitz at the Institute of Jewish Studies for Adults. This sum was collected by the students of the Sunday School for the annual Hebrew Educators Committee project. The money is used to build schools in Israel.

* * *

Lag B'Omer was celebrated by the Hebrew School on Wednesday, May 3rd, and Thursday, May 4, 1950, by athletic events on the roof of the Brooklyn Jewish Center. Two teams, one called Akibah, the other one called Bar Cochba, competed with each other. The teachers stressed the fact that Akiba and Bar Cochba, the heroes of Lag B'Omer, sought to prepare their adherents both physically and spiritually. Their dream of liberation has now come true through the re-

Sunday, June 11, 1950, at 10:30 a.m. in the synagogue of the Brooklyn Jewish Center. At that time, 65 diplomas and certificates will be awarded to the graduates of the elementary departments of the Hebrew School and Sunday School, to the graduates of the two-year Post Bar Mitzvah course, Post Graduate course and

CENTER ACADEMY NEWS

WE ARE gratified to quote verbatim a letter which we recently received from Mr. Fred Shoenberg, Principal of Stuyvesant High School: "In June 1950 we shall graduate with honor the student whose name appears below. Several years ago he was graduated from your school.

"This outstanding achievement reflects credit on the student and the school in which he received his original training and both are to be congratulated." Student's name—Jonathan Klein.

Good news comes to us also from Marshalliah, the Hebrew High School. They tell us that the Center Academy graduates are among their most outstanding students.

Lag Beomer

Lag Beomer was celebrated on Friday, May 5th, 1950. Wet grounds made it necessary to change the scene of our festivities from Prospect Park, where it was held last year, to the auditorium of the Brooklyn Jewish Center.

Students from the kindergarten through the eighth grade participated in the games, which were supervised by Mr. Barney Ain, a member of the Board of Directors, who for years has directed games for the Amateur Athletic Union of New York City.

To lend the event its true historical character a short assembly was held before the track meet began. The boys and girls sang Hebrew songs and listened to stories about the heroes of Lag Beomer—Rabbi Akiba, Rabbi Simeon and Bar Kochba. Henry Sobel and Elaine Applbaum were the Hebrew narrators, and Nancy Blumberg spoke in English.

Graduation

Graduation exercises of the class 1950 will be held on Wednesday, June 14th, at 10:00 a.m., in the auditorium of the Brooklyn Jewish Center. The graduates

Senior Group. A special cantata called "Shalom" is being prepared under the direction of Mr. Sholom Secunda assisted by Mr. Naftali Frankel. The graduates and members of the Choral Group will present the cantata. Teachers of the graduating classes are: Hebrew School—Mr. Shpall, Mr. Edelheit; Sunday School—Mrs. M. Alter; Senior Group—Mr. I. Rubin; Post Bar Mitzvah—Mr. G. Epstein; Post Graduate—Mrs. N. Cohen.

will present two original plays—one in Hebrew and one in English—of which they are the authors, producers and actors. They will paint the scenery themselves, too. The name of the English play is "Was it Real?" and the Hebrew is, "Yisrael Hamiklath Shel Haolim Haivrim" or "Israel"—"The Refuge of the Jewish Immigrant." Parents and friends of the school are cordially invited to attend our graduation exercises. Our graduates are: Elaine Applbaum, Barry Bloom, Nancy Lee Blumberg, Judith Pearl Cederbaum, James Cohen, Rena Globe, Stephen Greenberg, Joel Hurwitz, Janet Rosenfeld, Barbara Satlow.

Mr. Vandenneke is the eighth grade teacher and Miss Irene Busch teaches them Hebrew.

Art

Two of the large paintings of our eighth grade pupils, "The Valley of Dry Bones" and "On the Waters of Babylon," which are at present exhibited in the Jewish Museum, Fifth Avenue and 92nd Street, were chosen for all-summer exhibition. This distinction is well deserved, for the paintings are truly beautiful. The dramatic intensity achieved by our youthful artists in the first panel is contrasted by the brilliancy of the colors and the lyrical quality of the second painting.

Additions to Library

The following books have been added to our library and are ready for circulation:

The Grand Alliance—Churchill
Worlds in Collision—Emanuel Valikovsky
Reflections of a Wandering—M. R. Cohen
The Army of Israel—Moshe Pearlman
Jewish Survival—T. W. Rosmarin

THE YOUNGER MEMBERSHIP

Summer Schedule

The Young Folks League will meet throughout the summer. Weather permitting, our affairs will be held on the roof. The program committee will try to present well balanced social events, so that these summer evenings may be entertaining as well as delightfully cool.

Sports Groups

We are planning a well integrated program of outdoor activities, including tennis, horseback riding and bicycling. An indoor baseball team has been entered in the Young People's League tournament, and plans are now being drawn for social outings. All members are urged to participate in these various activities.

Dramatic Presentation

Our dramatic group has been rehearsing intensively the hit play, "Out of the Frying Pan." From all indications, this production promises to be a most excellent one. A definite date will be announced shortly.

MILTON REINER,
President.

THE NEW LITERATURE

(Continued from page 12)

Of the younger poets there are very many. Israel, if it emphasizes any of the arts, stresses Pegasus. Judah Karni, Avram Shlonsky, Saul Tchernikowsky, Moshe Shamir, Leah Goldberg, Anda Pinkerfeld, Rachel, Yitzhak Lamden, S. Shalom, Avigdor Hameiri, Abba Kovner, and Uri Zvi Greenberg are some of the names that have been riding Pegasus with distinction in the last few years. It is impossible to discuss them all in a brief article of this character. Uri Zvi Greenberg and Avram Shlonsky may serve as illustrations. Greenberg in "Mephisto," "Eyes of the Spirit," and "Eyes of the Flesh," "Vast Dread of the Moon," and "Manhood Ascendant," reveals a poetic record concerned with his development from world revolution to turning home to the spiritual of his fathers. Green-Ezra, the great religious poets. fl fl berg is known for his mastery of the art of religious poetry. He has been compared to Shlomo Ibn Gebirol and Moshe Ibn Ezra, the great religious poets. Greenberg, stylistically, is very similar to Walt Whitman in his poetic cadences. It was no accident that he was recently awarded the Bialik poetry prize in Tel Aviv. Avram Shlonsky is noted for combining the nonsense of Edward Lear and the imagination of Carroll with an intimate wizardry with the Hebrew language. In the "Doings of Mikhi Mahu," he has recently added to the world's children's literature. But he is not merely the children's poet. As can be seen from his poem "In the Tent," he is also the poet of the Israeli battle for life.

The events of World War II and Israeli war are causing these poets to write a poetry of action. For example Abba Kovner, in "While Yet Not Light," gives us a poetic epic of the Jewish partisans trek from the ruined Vilno ghettos through the sewage pipes of the city to the forests beyond. Here is the first partisan epic in Hebrew. This poetry of the present evinces a supreme faith and optimism in the future. Writes Saul Tchernikowsky:

Never has savage or brute

Yet withstood the true man

These poets want to return, like all Israelites, from war to the building of

peace. Shalom reveals this spirit in the following poem:

"Command"

Victory for our army, the army of
those
Unconquered by flame or iron;
strengthen its lines
And weld it into a mighty weapon
against its foes,
And let them be scattered and
driven off, so the war
May cease and we may return to
the land
To the furrowed field and the grate-
ful fruits of our vines
And the work which our hands are
longing for.

"1492"

THOU two-faced year, Mother of
Change and Fate,
Didst weep when Spain cast forth with
flaming sword,
The children of the prophets of the Lord,
Prince, priest, and people, spurned by
zealot hate.
Hounded from sea to sea, from state to
state,
The West refused them, and the East
abhorred.
No anchorage the known world could
afford,
Close-locked was every port, barred every
gate.
Then smiling, thou unveil'dst, O two-
faced year,
A virgin world where doors of sunset
part,
Saying, "Ho, all who weary, enter here!
There falls each ancient barrier that the
art
Of race or creed or rank devised, to rear
Grim bulwarked hatred between heart
and heart!"

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PAGING SISTERHOOD!

Mother's Day, for Jewish mothers, ties in perfectly with Shavuot. With its epic tale of the devotion of Ruth, Shavuot glorifies Jewish womanhood who, on this day, consecrates her daughters to the ideals and the observance of that Torah which our forefathers accepted as Divine Law at the foot of Mt. Sinai. As the nation paused to pay its tribute to motherhood, we, Daughters in Israel, gained inspiration from the noble record of our Mothers in Israel, banded down to us by Jewish tradition. The Sisterhood woman, of whom it may be said, "Her children rise up and call her blessed, her husband also, and be praiseth her," is the epitome of the "Aysbes Chayil," which characterized Sarah, Rachel and Rebecca, the first matriarchs in Israel. SARAH KLINGHOFFER,

President.

General Meeting, April 24

Sisterhood celebrated with dignity, with song, with hosannas and with a beautiful birthday cake bedecked in blue and white flags, the second anniversary of the establishment of the State of Israel. A fitting prayer, delivered with reverence by Rose Wiener, invoking God's blessings and favor upon the new nation, preceded an afternoon filled with activities and projects. The UJA tea on May 8th at our Center, the Brandeis University rally on May 10th, the expression of thanks for the Torah Luncheon success, Jewish Blind Day on May 11th at the Hotel St. George, All-Day Conference on May 4th of Women's League Installation of Brooklyn Division, Women's League at Petach Tikvah on May 18th, United Nations Organization for Study arranged by the Federation of Jewish Women's Organizations, the commencement exercises of the Adult Institute for Jewish Studies on April 26th, and the sale of tickets for the June 3rd Music Under the Stars benefit—all these indicated the intense interest, the diversity and number of activities in which Sisterhood is engaged. Announcement of our plans for our Mother's Day meeting drew special commendation, for on that day Sisterhood honored in particular its members who

celebrated their golden wedding anniversaries. The Kiddush for the Junior Congregation on May 13th was sponsored by our Administrative Director and his wife, Mr. and Mrs. Joseph Goldberg, in honor of their own thirtieth wedding anniversary and the forthcoming marriage, on May 30th, of their son Alvin to Jean Fabricant.

* * *

The cultural program of the day was again a manifestation of the fine calibre of entertainment which our Program Committee seeks to present to our women. In honor of Israel's second birthday, Sisterhood's charming songbird, Mabel Berman, gave lyric praise for this "simcha," this "ness godol," even as did our forebears in the lovely psalms we have inherited from them. Together with her gracious accompanist, Ruth Bernhardt, our past President, she delighted the audience with a cycle of compositions symbolic of the reality that is now Israel—"Hatikvah," "V'Oalay," "Shir L'Adonai," and the rousing "Hava Nagilah," in which the entire assemblage joined in joyful harmony. A fitting continuation of this celebration was the pertinent reading of the preamble to the Israeli Declaration of Independence by our Vice-President, and Chairman of Social Actions, Beatrice Schaeffer, which prefaced her brilliant address on "Annual Summation of American Affairs." Her concise, informative digest included reference to vital bills in Congress. Congratulating Sisterhood for its awareness of the urgency of these problems, as evidenced by the resolutions we have sent to Congress, she concluded by saying that "only if all of us participate in the machinery of our government by being informed of the various issues that come up, and by taking action on them, can we have a true democracy in this country." Bea then introduced the showing of the film, "The Roosevelt Story." The distribution and sharing of the birthday cake concluded a memorable and inspiring afternoon.

United Jewish Appeal

All Sisterhood members, their husbands and friends are cordially invited to enjoy our "All-Out Rally," on Thursday eve-

ning, June 1st, at 8:15, at the Center, when our special program will feature a fine analysis of John Hersey's best-selling novel, "The Wall," to be given by our own Rabbi Mordecai Lewittes.

Cheer Fund

Mrs. L. Lowenfeld, in honor of her son's marriage; Mrs. S. Klinghoffer, in memory of the late Sally Michelson.

Kiddush

The Junior Congregation will enjoy a Kiddush on the following dates:

June 3—given by Mr. and Mrs. Julius Kushner in honor of their son's Bar Mitzvah.

June 10—given by Mr. and Mrs. Frank Schaeffer in honor of their wedding anniversary.

June 17—given by Mr. and Mrs. Joseph Richman in honor of their son's Bar Mitzvah.

Music Under the Stars

Sid Schlanger, Chairman for Sisterhood, has some few choice seats left for the mammoth concert to be given at Ebbets Field, Saturday evening, June 3rd, for the benefit of the American Fund for Palestinian Institutions. Secure your tickets at once by calling her at SLocum 6-3980.

Brandeis University

Shirley Gluckstein, chairman, continues to receive annual \$5 subscriptions. Give her yours today, and participate in the growth of the only Jewish-sponsored non-secular American University.

Calendar of Events

May 25—Thursday, Executive Board Meeting, 1 o'clock.

June 1—UJA All-Out Rally, Thursday evening. Rabbi M. Lewittes' review of Hersey's "The Wall." Musical program.

June 3 — Saturday evening, Music Under the Stars, at Ebbets Field.

June 7 — Wednesday evening, 8:15, Sisterhood Closing Meeting and Installation. Program will include greeting by Rabbi I. H. Levinthal, presentation of movie of Sisterhood' Mother's Day Program, piano recital by renowned radio, concert and television artist, Oscar Waltzer. Installing officer, Mrs. Abraham Lasky, President, Metropolitan Branch of National Women's League.

June 12—Monday, 12:30 noon, Final Sisterhood Board Meeting and Luncheon.

RELIGION IN ISRAEL

(Continued from page 8)

and spoken concerning the vital role of religion in culture, and though they have no organized following, they represent a voice which is listened to with some respect in literary and philosophical circles.

A consideration of the religious scene in Israel must finally include an appraisal of what might be called the religious underground. By this I mean the unorganized, unchanneled, inchoate religious sentiments that may be discerned among the officially non-religious elements in the country. As water flows underground until it finally breaks through to the surface to create fresh, living springs, so does faith often live on in the human soul as a half-conscious yearning until it deepens and matures to finally break through in acts of explicit religious affirmation. Such a religious underground exists in Israel, and it is perhaps the most hopeful fact about the present situation.

What are the prospects of affecting the dominant culture of Israel towards a religious orientation? It is difficult to say. We have noted that as far as a preponderance of power is concerned, the religious group is overshadowed by its secular adversary. In the last election to the Knesset the Religious Bloc polled only approximately 15% of the total votes cast. It is clear, however, that within the so-called non-religious population, there remain many sympathies for traditional religion. A Judaism that understood these people more sympathetically would have no difficulty in communicating itself to many that are now officially branded as its enemies. Perhaps, that is the grievous error of the present religious leadership in Israel—it has drawn a very narrow circle about itself, excluding the majority of the nation.

Perhaps the story of religious renewal in Israel will proceed along lines that it has taken in another epoch in history. Perhaps the diaspora will have to send an Ezra to lead in the great task of reconciling Israel to its heritage.

One thing is clear, Israel is not yet the great center of Judaism toward which we may look for guidance in our own religious problems. Indeed, Israel must still be served before it can begin to serve us.

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Mt. Canaan Academy is a private venture and will be conducted on a non-profit basis. It is headed by Dr. Louis Schwefel, a graduate of the Jewish Theological Seminary of America and an active worker among the Zionist youth. The Academy will be open to young men and women, high school graduates, or to those at least eighteen years of age who wish to spend a year of study in Israel under competent guidance.

The curriculum will provide for a comprehensive Jewish education with emphasis on informal and individual study. It will combine traditional Jewish content with modern techniques of education. The first school year will begin October 1, 1950, although a summer camp is also being organized for those who arrive in Israel in July.

The New York office of the Academy has been opened in Room 2103—41 East 42nd Street. Rabbi Levinthal hopes that many parents will become interested in this splendid venture in education and will try to get further information about the Mt. Canaan Academy.

SECOND ANNUAL

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ISRAEL AS I SAW IT (From page 15)

coverage at a rate of \$7.20 per person, or a total of \$910,000 in the 1950 United Palestine Appeal budget.

We had plenty of time on the way home to reflect on the significance of all that we had seen and heard. I believe those who tell how much has been already accomplished. For example, between May 15, 1948, when the State was established, and January 31, 1950, 173 new settlements have been created. This is almost half of the total set up since the beginning of colonization in 1882. But what remains to be done is staggering.

Our first impulse was to conclude that the Israelis were mad, that they were attempting something impossible. How could 655,000 Jews, in a country with pitiful resources, embark on this kind of a program, as they did after partition by U.N. in the fall of 1947? How could they possibly absorb 377,000 immigrants, many of them coming in while war was still being waged—practically all of them penniless and destitute? This in itself constituted a war of a different type. I called it the battle of two for one, with every two Jews in Israel in 1947 undertaking to make a home for at least one more. And that's not all, because thousands more are constantly arriving.

Did I say the resources were pitiful? Yes, the material resources were. But in leadership, which is strong, wise and energetic, and in the zeal and determination of the people, Israel has untold resources. One fact struck me with great force. I could hardly believe the figures when I heard them. The Israelis last year had to pay 75% of the cost of relief, development and absorption of immigrants. One million Israelis paid three times the amount given by five million American Jews. It is true that American Jewry has shown unparalleled generosity, particularly in recent years. Yet the contribution of American Jews in 1949, together with the small amounts contributed by Jews elsewhere, paid only 25% of the cost of handling immigrants. Even if we include in our contribution what we pay for maintenance of Jews in Europe and elsewhere and their transportation to Israel and elsewhere, we still contribute less than 50% of the grand total. Certainly I have no desire to minimize the

magnificence of American Jewish generosity. But I am forced to the conclusion that American Jews are not giving enough and not working hard enough. Israel is suffering from an economic crisis, which cannot be cured by will power. Disaster threatens unless we make more heroic efforts to aid them.

Sophie and I are glad we went to Israel. It gave us the inspiration that we needed. Anybody who goes to Israel is bound to come away with the spirit and that feeling. We only wish that in some way we could be given the means and the power to convey to the Jews in America the feelings and the reaction that we got.

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